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The AMERICAN FRIEND

[MAY 24, 1951]

MEANING OF MARSHALLTOWN

FRIENDS WOMEN'S CONFERENCE

THE NEW CENTRAL OFFICES

R. ERNEST LAMB

BRETHREN IN TRANSITION

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POLITICS AND FESTIVAL

GEORGE H. GORMAN

NOTES ON THE AFSC

NEW PATHS OF SERVICE

The Way of Spirit

Four Editorials

The Devotional Life . . . A Page of Personal Helps

FOR LIFE

By William W. Clark

William W. Clark, Headmaster of Oakwood School, continues here the series of Devotions which began in the April 12 American Friend. Born in India and educated in English and Scottish universities, he bases his statements on belief on a wide knowledge of human nature. As a minister, teacher and educator, he has developed his creed from study, experience and prayer.

I. A Creed

I Believe (continued)

I believe! The first thing which counts about me is that I am a believer. Certainly what I believe is important, but most important of all is that I dare to launch out onto the deep, trackless ways of the future, not knowing where I am going but confident in the compass of my faith. Creedless men are dead men, however much they may have the appearance of life.

Very well then, I believe: this is the totality act of my personality. This is the act in which my heart and soul and strength and mind unite in one affirmative deed and decision.

That is why faith is always more than the mind can prove or the emotions ascertain, and yet both mind and heart are fully satisfied in faith's deed. People who are trying to make their life depend upon reason are doomed to a distorted existence, just as are those who find the be-all and end-all in the realm of feeling. Belief is filled with feeling, and also it makes sense, but it is more than sense or feeling.

The Heart Has Reason

This is really what Blaise Pascal was trying to say in his famous statement, "Le coeur a ses raisons que la raison ne connait pas" — the heart has its reasons which the reason does not understand. By this he did not mean that one is to allow his feelings to have sway, as some modern psychology would try to teach us; he meant, rather, that in man's personality there is a faculty or ability to gain insight into truth which no amount of reasoning could have revealed. This truth, this revealed insight, does not turn out to be irrational, because it carries the reason right along with it, and one's mind is prone to perceive how right the insight is upon examination. Feelings and thoughts do not initiate but they substantiate the fundamental truths of living.

I can never forget an indelible phrase from Walt Whitman, "Logic and sermons never convince; the damp of the night drives deeper into my soul." I do not suppose that any one of us has ever been converted nor become a man of belief by virtue of unassailably logical arguments. God cannot be proved. I do not *know* Him, in the solely intellectual sense of the word, but uncontestably I *believe* in Him!

Apprehended By God

This all goes to show that my belief is founded not upon some achievement of my own but upon the self revelation of Truth to me. My faith is my grasp of something beyond me, or rather my sense of being grasped by something beyond me. Faith inevitably is the opposite side of grace. It does not mean that I have comprehended God, but that I have been apprehended by Him. No wonder, then, that Luther saw so brilliantly and with such passion how we are saved by grace alone and yet by faith alone. And according to Paul, "By grace are we saved through faith, and that not of ourselves—it is the gift of God!" I am no bit of flotsam bobbing meaninglessly along the waves of ultimate chaos. I am a human soul, created in the image of God, made by and for Him so that my heart is restless until it finds its repose in fellowship with my Maker.

I believe, I have a creed! When a man says that, he is not asking you to adopt his statement of belief. He is bearing witness to the power which has wrought that creed, that belief, that affirmative adventure of life in his experience, and which can do the same for others.

No Believer Remains Alone

Here is the fundamental proclamation of the church. Here is its essential community of witness. *I believe.* No one who cries out that he believes remains alone. His is the fellowship of the common voice of men who are responding to the glory of their heritage as human beings and their high destiny as God's creatures. Standing in the market-place, in the church, the shop, the home, the field of play, together they cry that God has saved the world. At last, at last the truth is here. This is not *my* discovery, this is not *my* invention, this is *our faith.* Here is the witness of the whole church.

I believe; God has acted for you and for me. I believe; God has given Himself to you and to me. Let hurricanes come or earthquakes shatter—I believe. Let wars explode and atoms crash—I believe. Let the cold and terrible finger of tragedy or disease reach in and blight my home—God help me, I believe. Let sin and sorrow have their heyday, come what may, *come what may, I believe.* I glory in it, thrill to it; and ever more and more I pray that I may give myself to it.

(To be continued)

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Editorials . . .

The Way of Spirit

Catching the Life Beat

LIFE is rhythmic. It is neither a level of joy nor sorrow, pain or pleasure. It is not a mood of optimism or doubt, nor is it service or contemplation. It is all of these—and more—in alternation. It is like the score of a symphony, especially when experienced in relation to one's neighbors.

Often we wish it might be an unalloyed joy, a continued sense of success and well-being, but it is not that—not for long. Yet underneath these variegations there can be a deep flowing satisfaction, an awareness that our life moves on a sea whose surface is sometimes stormy, but in whose depths are fathoms of calmness.

To say, "Peace, be still" to the frenzied waves is to invite the deeper nature of the sea to take over. For a time we need the respite which it brings, but who would want a smooth sea forever? It is in the conquest of waves, the reading of a compass, the charting of a course and the manning of a vessel that a worthy seaman is made. Not in what life hands us, but in what we are able to become, lies the deeper satisfaction.

The contrasts are not always great. To have good work that one loves, to leave it for home in the evening, to share with a family the affairs of the day, to eat, to rest, to rise again for work—this is the simple rhythm of a day. To enjoy one's work, to feel deeply the problems in it, yet to sense the answers lurking in the problems, these make work intriguing if not entrancing.

We need to see and accept, deeply accept, the rhythmic nature of living. Then we shall cease to live as though the mood of a moment, the experiences of a day, are the essence of life. Always, always in fathoms of quiet power deep within us, there is a reassuring strength—a certainty that we are not isolated from the eternal Love and Purpose. With whatever rhythm of experiences we are faced, there is a deeper Life on which our days and lives are cast.

Be Silent! Speak Out!

IT is within the measured rhythm of life that we are called to be people responsible to God and men for the way we live and serve.

This, too, requires rhythmic living. In what we are, in what we say, in what we do, we accept responsibility to make an impact for righteousness upon our world. In quietness and confidence is our strength, yet silence alone will not change our world, not even silent prayer. Our silence, our prayer, our worship must be linked to our message and to our deeds. Either without the other is ineffective. Speech is eloquent only when pervaded by love. Without love it becomes a clanging cymbal. With love it can bring a saving gospel.

We dare not be silent forever. There is too much that is wrong with our world. To say nothing would be criminal silence, if we are convinced of a better way. Men torture one another in mind and body, directly and indirectly. War, race prejudice, starvation and the other multiforms of selfishness stalk the world. We must speak out for God! But how can we speak out for him, if we do not know him, if his spirit does not pervade our own? How can we safely speak out if we do not see how deeply we, ourselves, are involved in the evil we woud correct?

Prayer and prophecy, worship and work are a part of the rhythm of living. Be silent! Speak out!

Cleansing the Temple

FROM our editorial window, we can see the sand blasters at work on a neighboring church building. The dirt and grime of fifty years is rapidly disappearing. A cleansed temple is in prospect. The renewed bricks symbolize the care and rightful pride of the church membership.

The same kind of concern is being expressed in many Meetings of the Five Years Meeting. Our Meetinghouses are, in many cases, being remodelled and repaired while new homes for our ministers are also being built, and better salaries provided in many Meetings. Although these improvements are not ends in themselves, they are more than "physical." They indicate spiritual life and concern. To have clean, well ordered church properties is to help raise the spiritual tone of the church. To carry well, with good spirit and dignity, the financial responsibilities of a Meeting is almost certainly a way to elevate its spiritual life.

However, the cleansing of the outside of the temple does not automatically cleanse the inside. There is no one life and no single Meeting that does not now and then need a special renewal of life and spirit. When the heart of a church member and the fellowship of a Meeting receive a new lift, a new inspiration, a new experience, it cleanses the "temple" inside and out.

Such cleansings do not come by chance. As surely as the external walls are cleansed by conscious planning, so must the inner life of the church be renewed by conscientious, concerned attention. We must love the Lord our God with all of our *minds*, with the best thinking and planning we can bring to his work.

What is the "state" of spiritual life and physical appearance in our local Meetings? What could be more conducive to a spiritual revival among us than a concerted effort to cleanse the temple, inside and out?

His the Purpose, Ours the Plan

IN creating man, God accepted a great hazard. What would be the outcome? If he created men like glorified machines and laid out a course before them, allowing no deviations, it would be a creation with a mechanical click, but with no purpose. In fact it would be a creation without life.

What God made was not a machine, but an organism. He therefore could not place it in mechanical grooves, but on an open road. That is a risk! But he did more than that. In this living, hungering, dreaming organism he put a sense of purpose — a divine purpose.

No matter how far men stray from the purpose of God for them, no matter what plans they set for their lives, there is an eternal whisper inviting them to shape their plans according to his purpose for them. Happy is the man who turns with his whole heart to find and to follow the purpose of God for his life.

To find that divine purpose does not take away man's own initiative, not even the possibility of making mistakes as he starts to plan anew—with God. A man, though fully devoted to know the will of God, is not a puppet, made to respond to strings from a hidden hand. He is not performing mechanically on a stage. He is still a man, faced with the necessity of using his full powers of body, mind and spirit.

He is not asked to surrender his reason, his power of choice, his ability to plan his life—he is asked instead to consecrate all of these. What exhilaration to feel the divine purpose tugging at one's whole life!

E. T. E.

A Look at Another "Peace Church"

Brethren In Transition

By Lorell Weiss

THE Church of the Brethren takes some satisfaction in being known as one of the historic peace churches. But it is embarrassed when other pacifists assume that all Brethren hold to their church's traditional belief.

That assumption is far from correct. In World War II less than one out of twelve drafted Brethren went to Civilian Public Service camps. About the same proportion went into noncombatant service. The remainder, more than ten of out twelve, accepted full military service.

For the present draft there are as yet no reliable statistics. Qualified observers think that a decrease in the proportion of pacifists is more probable than an increase.

As Brethren view the current world situation, they dislike the trend toward another great war. But they are puzzled about what could be done to stop Russia without war. They share the general American abhorrence of communism, and apparently many of them are far from certain that America should or can be at peace with the communist world.

"Officially" Pacifist

All this is in striking contrast to the official pronouncements of the church. A reaffirmation of the Brethren peace position is now virtually a "must" in every set of resolutions passed by the Annual Conference, the church's highest policy-making body. In 1934 the Annual Conference said that "war is sin," and since then it has repeatedly made other declaration on the subject just as forthright and uncompromising.

Officially, then, the Church of the Brethren is pacifist. Votes on peace resolutions are usually unanimous. But when young Brethren face the practical test of a draft questionnaire, a rather large majority vote the other way. How is this contradiction to be explained?

Any explanation must take into account the fact that the Brethren are today in a period of rapid transition from a separatist, deliberatelly peculiar, rather other-worldly sect to a modern, up-to-date denomination eager to wield influence in community and national life. The transition has various aspects, some desirable, some of dubious worth.

One aspect is the shift away from rural life. In common with the rest of America, the Brethren have been leaving the farm. Perhaps about half of its membership is still fairly close to the soil. A generation ago this proportion was two-thirds or three-fourths.

Peculiarities Disappear

Perhaps this trend helps to explain the abandonment of the peculiar cultural traits of the earlier Brethren. The distinctive garb is virtually a thing of the past except in a few localities. Strictures against "worldly conduct," once very clearly spelled out in their application to many concrete situations, have now faded into vague exhortations on the virtues of "the simple life."

The distinctive Brethren practices in worship are likewise fading. The traditional unsalaried and unprofessional ministry has given way in more than three-fourths of the congregations to the salaried pastor.

Informal and rather impromptu church services are being more and more replaced by carefully planned, often somewhat ritualistic "orders of worship" outlined on a mimeographed bulletin.

The congregational singing, once superbly done without instruments or choir, which were taboo, may be as glorious as ever; opinion is divided. But now there are pianos, electric organs, and robed choirs. A few daring ministers wear robes too!

The prayer veil, a little white net cap worn by women in worship, has almost become a curiosity in many churches. The elaborate communion service, involving feetwashing and a meal of fellowship in addition to the bread and cup, is undergoing experiments in which the first two features are some-

Lorell Weiss is Director of Social Education for the Church of the Brethren, which is, along with Friends and Mennonites, one of the historic peace churches. His description of trends among Brethren is doubly interesting, for it seems at times as though it might have been written about the Society of Friends. Our cooperation and fellowship with the Brethren Church have been growing. The Continuation Committee of Friends, Mennonites and Brethren meets to consider problems relative to the draft and military service, and is now planning a visit to President Truman to present its unified concerns.

times eliminated. And some ministers and churches no longer insist that baptism by triple immersion is absolutely essential.

Willing Cooperation

The transition is likewise evident in a shift from the aloofness and exclusiveness which once characterized the Brethren to willing interdenominational cooperation, an interest in ecumenicity, and participation in public life. The Brethren are now commonly active in local ministerial associations and councils of churches. The denomination is a member of the National Council of Churches, having previously been a member of the various national organizations which united to form it.

For several decades the Brethren have been searching industriously for more effective methods of religious education and church administration. In this search their forms of organization have been repeatedly revised, and a surprising number of precedents have been abandoned.

Such are the trends in the Church of the Brethren today. It is busy losing its "queerness." It is moving rapidly toward conformity with prevailing Protestant thought and practice.

Is the peace doctrine, then, one of the queer traits which the church is about to leave behind? There is a distinct possibility that this is the case. But there is also evidence to the contrary.

The changes are not all in the direction of slavish conformity to the outside world. Simultaneously there is a definite effort to preserve and revitalize the best in the distinctive Brethren heritage. Among these "best" elements, as the Brethren see them, are stress on the simple life, on peace, on the conviction that Christian faith must be expressed in practical everyday goodness, and on brotherhood toward all, particularly those in need.

Of course, none of these are the exclusive property of the Brethren. But the Brethren belong to a little group of churches which have laid unusual emphasis on such things. The Friends belong to this group too, and there is no doubt that the Friends have had a decided influence on Brethren thinking in the last two decades.

Revitalization

The selective revitalization of the Brethren heritage is evident in all phases of the church's national program. Its most spectacular manifestations, however, have been in the work of the Brethren Service Commission which came into being only as World War II was beginning.

The Commission's entire program is

(Continued on page 167)

The Meaning of Marshalltown

THE conference of the United Society of Friends Women at Marshalltown, Iowa, April 28-May 2, marked a new turn during the administration of Helen E. Walker, who completed eight years as President.

During her administration, the Woman's Missionary Union became the United Society of Friends Women, with a broadened program and concept in keeping with its growth. During the past years as the Missionary Union, new departments of work were developed to such a degree that the Union included almost all of the departments of a local Meeting. The change of name was made to fit the facts and to suggest a yet greater service of women to the church.

The *Friends Missionary Advocate* will carry a detailed report of the Marshalltown Conference. Subscriptions are one dollar a year. Order from:

Mary K. Farquhar
673 Fife Avenue
Wilmington, Ohio

A regular subscription to this monthly journal will help to complete the range of Friendly periodicals.

As Ellen P. Robinson of Wilmington Yearly Meeting takes the presidency to which she was appointed at Marshalltown, the U.S.F.W. moves toward yet greater opportunities. This group of women, representing local and Yearly Meeting Friends on the national level, is an all but indispensable part of our total Quaker service. Friends everywhere who know of their work will have a deep sense of appreciation to Helen Walker, the Executive Committee and other members who worked with her, and they will wish every success for Ellen Robinson and the new officers.

The days at Marshalltown were full and joyous as nearly 500 women registered and entered heartily into the sessions. They were present from East Africa, Jamaica, Jordan, Mexico and all points of the compass in the U.S.A.

It was the first visit of Gabriel Castillo from Mexico. She is the mother of Fortunato Castillo, whom Friends attending the Five Years Meeting sessions last October will remember. Gladys Jones, long a resident of Jamaica, might qualify both as American and Jamaican in background. Edith Ratliff and Helen Kindel, missionaries on leave from Africa, together with Blanche Conover and Alta Hoyt, beloved veterans of the African field, represented that Yearly Meeting. Annice Carter, who some years ago served in Palestine, represented the country now called Jordan. Cora Sydnor brought with revealing humor some insights into Alaskan life.

The U.S.F.W. includes the women's organizations in the Yearly Meetings of the Five Years Meeting and also the women of Kansas Yearly Meeting. Their work has closely paralleled that of the departments of the Five Years Meeting and has contributed very much to the work of the latter, especially in missions. Because of this likeness in program, the U.S.F.W. was invited some years ago to appoint from their body persons to serve in an affiliated relationship with each of the Five Years Meeting boards and committees. At the sessions of the Five Years Meeting last October, they were invited to take full membership in these departments.

These women Friends have set an example and pattern before the Five Years Meeting, and it was probably their vigorous and consecrated service that stimulated or at least suggested the formation of the Men's Extension Movement of the Five Years Meeting last October. The U.S.F.W. also serves as a link between women's groups outside the Five Years Meeting. The conference at Marshalltown helped to relate the woman power of Yearly Meetings totaling nearly 100,000 Friends to the important work of the church — from Alaska to Africa, to the countries of Central America, and back again to the United States.

The women of Marshalltown and of Iowa Yearly Meeting were very efficient in their preparations and hospitality. The appreciation of visiting women was heard again and again during their four days of conference.

The new officers are: Ellen P. Robinson of Wilmington, president; Henrietta Carey of New York, first vice-president; Lillian Chant of Indiana, second vice-president; Esther Nelson of California, recording secretary; Opal H. Hempstead of Wilmington, corresponding secretary; Marie Hadley of Western, treasurer; Nelle Little of Indiana, assistant treasurer. Chairmen of Departments were named as follows: Winifred Peery of Western, Literature; Annice Carter of Western, Missionary Education; Jeanette Hadley of Baltimore, Peace and Social Relations; Lela Mills of Western, Christian Service, and Rita Stogsdill of Kansas, Children's Literature.

There is a new turn and a new tide for the U.S.F.W. The whole Society of Friends will feel their impact.

NOTES ON THE AMERICAN FRIENDS SERVICE COMMITTEE

Loyalty Oaths

At its April meeting, the AFSC Executive Board expressed its opposition to the principle of loyalty oaths in the following minute:

The Executive Board of the American Friends Service Committee opposes so-called "loyalty oaths" and similar restrictive requirements as ineffective and dangerous instruments attempting to control the thought, and not merely overt actions of persons suspected as subversive. Often cumbersome and unworkable, such laws control no truly dangerous subversives, who do not hesitate to perjure themselves. Rather, they intimidate honest and creative members of the population who may fear repressions, prosecutions and criticisms based on misunderstanding. They breed suspicion and mistrust. True loyalty cannot be legislated; it must come with the willing consent of free people.

Many Write for AFSC Study

Approximately 4500 people have replied to the advertisement announcing the new foreign policy study of the AFSC, "Steps to Peace — A Quaker View of U. S. Foreign Policy," which has appeared in at least 45 newspapers throughout the country. Ninety per cent indicated that they approve the course advocated in the ad, about two per cent disapproved, and about eight per cent either agree in part or are undecided. That interest has been aroused among people not previously connected with the Service Committee in any way is demonstrated by the fact that many people want to know more about the work of the AFSC and where the nearest Friends' group is located.

The 4500 responses came largely from readers of the *New York Times*, the *Louisville Courier-Journal*, the *Philadelphia Evening Bulletin* and several smaller papers on the East Coast. Regional offices are receiving coupons clipped out of the newspapers in their areas which carried the ad. It is too early to know how many responses have come to AFSC offices from outside of Philadelphia.

The pamphlets may now be purchased in bulk lots. Order from the AFSC, 20 South 12th St., Philadelphia 7, Pa. Single copies are 25 cents. Reprints of the advertisement are also available.

Work With Rural and Church Groups

A farmer in Nebraska, when asked why he had been willing to give so many bushels of corn to a relief agency for distribution overseas, told the following story: Just before harvest he had been hospitalized and had given up hope that his unusually large crop could be taken care of. His neighbors, however, pitched in and did the whole job for him. When the farmer recovered, he wanted to do something to help his neighbors and decided that the best thing he could do was to send several bushels of his corn to his needy "neighbors" overseas.

"This story," Edwin Randall says, "indicates no trait unusual among rural folk. These people have great potentialities which are barely being tapped at the present time." Edwin Randall was appointed by the AFSC last fall to carry on peace work with farm and church groups in the United States.

He has spent most of his time with the Service Committee visiting meetings of church groups and farm organizations and talking with the representatives and leaders of these groups. Most of the important farm groups (the American Farm Bureau, the National Grange, and most of the state granges, and the Farmers' Union), he reports, are very active in their opposition to bills for Universal Military Training.

British Politics — and Festival

London Reflections

THE attention of Friends as that of most others has been focused at the political level during the past few days by the resignation from the Government of Mr. Bevan, the Minister of Labor and National Service, followed swiftly by that of Mr. Harold Wilson, the President of the Board of Trade. Following tradition when ministers of the Crown resign office because of differences of view with their colleagues, both Mr. Bevan and Mr. Wilson made personal statements giving the reasons for their actions to the House of Commons.

Mr. Bevan, who is a great orator, outlined his position in a vivid and passionate speech lasting for the best part of an hour. He made it clear that the figures concerning expenditure on armaments proposed in the recent Budget were the main reason for his action. He accused the Chancellor of the Exchequer of knowing that these were unrealizable, because of the scarcity of raw materials and equipment, and stated that he had repeatedly urged that they should not be included in the Budget.

Mr. Bevan felt that the foundation of political liberty and parliamentary democracy would be unable to sustain the shock of the magnitude and speed of the arms production on which the western world had embarked. Mr. Bevan said that as America increased her arms production, the call on raw materials would be so great that the economy of the western world would be undermined and mass unemployment would become inevitable. In the course of his statment, Mr. Bevan made it clear that the Budget proposal to make some charge for spectacles and false teeth was not the reason for his resignation. Mr. Harold Wilson's statement followed the same line as that of Mr. Bevan, but was couched in terms of greater restraint.

These resignations coupled with the death of Ernest Bevin has forced on the Prime Minister the task of reforming his Government. Much sympathy goes with him in this, as for the past weeks he has been ill. At first it looked as if Mr. Attlee's administration could not remain in office, but the reaffirmation of support for his foreign policy and of the Budget by the Labor Party Executive and the Trades Union Congress have rather changed the situation, and it now seems likely that the present Government will continue for the time being, although an election by at least autumn would appear inevitable.

Friends, who are of course opposed to re-armament, can only draw small satisfaction from this crisis by noting that some politicians are at least alarmed by the extent of the arms drive.

Festival of Britain

This week workmen are putting up the final touches to the exhibition buildings on the South Bank in readiness for the state opening by the King and Queen.

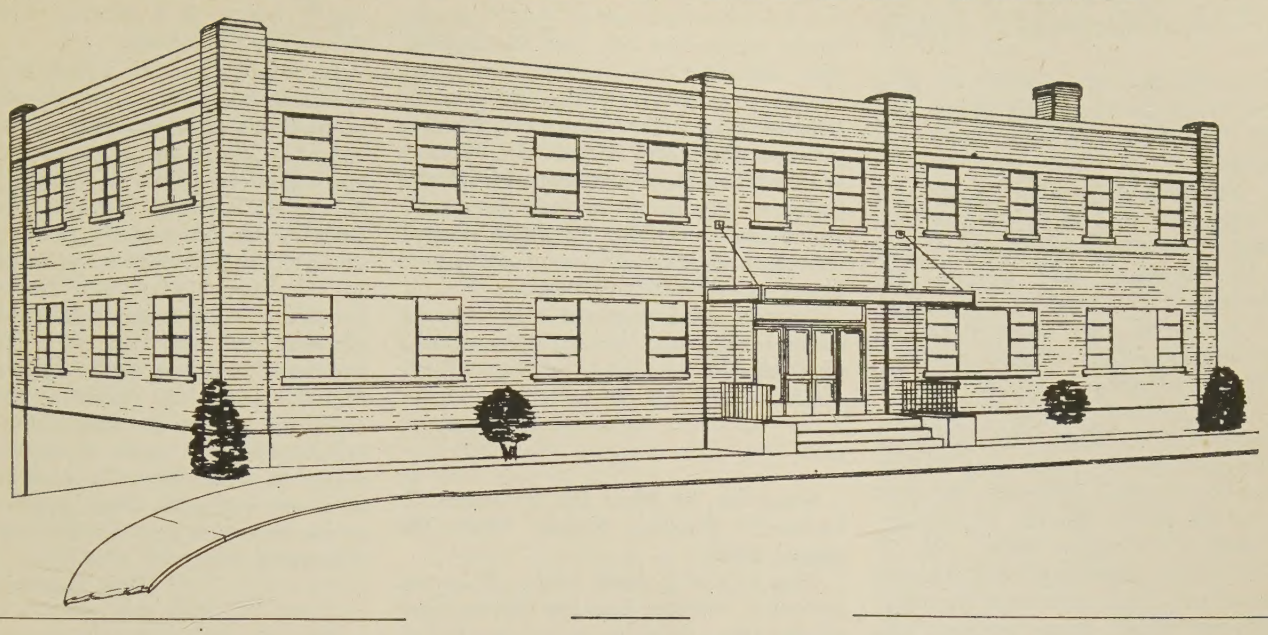
The Churches in this country are hoping to make use of the opportunity of the Festival to indicate the extent of the Christian contribution to the life of Britain.

In this connection it is planned to arrange a welcome to Friends, and their friends, who will be coming to London for the festival. During the month of July a special program is being drawn up for Friends House which will include lectures on the building of Friends House, and Quaker history talks on the faith and practice of the Society in this country, and opportunities for quiet worship after the manner of Friends.

American visitors who are always warmly welcomed here are specially invited to share in these activities in July.

George H. Gorman

The New Friends Central Offices



BRETHREN IN TRANSITION

(Continued from page 165)

built around the objective of peace. This is true of its relief and rehabilitation work which, since rather drastic curtailments in 1949-50, is carried on mainly in Germany, Austria, Greece, Puerto Rico and the United States.

It is likewise true of the Commission's social action program of work camps, mental hospital service, community rehabilitation and Brethren Volunteer Service. The Volunteer program, whereby members give a year of service without pay to church or humanitarian work in areas of need, has tremendous potentialities. So far, since its inception in 1948, it has proceeded modestly because of limited funds. But well over two hundred Brethren, mostly youth, have now given a year or are doing so; and the Annual Conference this year is to consider expansion of the program.

Direct peace education, in the hands of the Christian Education office until 1946 and since then the responsibility of the Service Commission, has been more vigorous in the past decade than ever before. Yet its inadequacies are obvious in the light of the number of conscientious objectors among the Brethren.

The last observation typifies the race which is on today among the Brethren — a race between surrender to the *status quo* on the one hand, and the achievement of an aggressive program of social and religious reconstruction on the other.

Which will win? A colorless conformity, or a modern, vital, and even revolutionary practice of the Christian faith?

BUILDING PLANS PROGRESS

A matter of major interest at the recent sessions of the Executive Council of the Five Years Meeting was the presentation of the above plans for our new Headquarters Building as drawn by William D. Willson, an architect and engineer of Richmond, Indiana. Three full floors, including basement, will provide some 12,000 feet of floor space. This will supply well lighted office room for our various departments and prove adequate for our present needs. As previously announced, the estimated cost will be $150,000.

Solicitation for funds in Baltimore Yearly Meeting gave encouraging evidence of real interest in the project and a willingness on their part to carry their full share of the financial load. A systematic financial program has been worked out whereby other Yearly Meetings will be visited by R. Ernest Lamb, Director of the Building Fund campaign, and the men of the Yearly Meeting enlisted in the work of securing the necessary funds. Since 1952 will be the Fiftieth Anniversary of the organizing of the Five Years Meeting, it was agreed by the Executive Council that the official ground breaking take place at the time of the Annual Board Meetings next April.

Some substantial gifts have already been made by those who desire that such contributions may serve as a tribute of love to the memory of those no longer with us. A suitable book will be prepared and kept in the new building, containing the record of all such Memorial Gifts. We would commend most earnestly this very fitting way of honoring the memory of a departed friend or friends and at the same time sharing in the worthy effort to supply the Five Years Meeting with its needed Administrative Home. Such memorial gifts should be reported to the Director of Building Fund, 101 South Eighth Street, Richmond, Indiana.

R. Ernest Lamb

"I love to feel where words come from," is the well known quotation of an American Indian who had heard John Woolman. Henry Cadbury's paraphrase of this remark is pertinent: "I like to feel where *deeds* come from."

QUAKER HILL *Invites You*

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For Advance Reservations, write

WILLIAM REAGAN, *Acting Director*
Quaker Hill, Route 28, Richmond, Indiana

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Commerce and Conquest in East Africa, by Cyrus Townsend Brady, Jr.; Salem, The Essex Institute; 1950; 233 pages; $3.50.

The author is a traveler, writer, and civil engineer who has practiced his profession on three continents, South America, Australia, and Africa. He writes with literary skill from an intimate knowledge, keen observation and broad understanding of other peoples. Out of first hand acquaintance and research he gives a brief but comprehensive outline of the basic anthropological development of the peoples of Africa, and a history of the commerce and conquest of the Arabs, Hindus, Portuguese and modern European states each of which in turn have exploited Africa's resources to sustain their own economy.

While Mr. Brady limits his story primarily to the history of commerce and conquest in East Africa, he portrays for us a new Africa caught in the maelstrom of economic, social and political problems. Africa is face to face with the future, with its ideologies, possibilities, and responsibilities — a future in which an awakening Africa is insisting she shall have a voice and a share.

The future of this great continent with its high potential is quivering in a balance. The Society of Friends is now challenged with a responsibility to help the Africans to move intelligently into the future by providing qualified teachers to train African teachers and leaders. Religion gives moral quality; medical services and improved economics produce better physical health; but trained minds are a "must" for this hour. Commerce has lead to exploitation, conquest has brought bloodshed, imperialism is crumbling. Now is the time to help Africa take a responsible place in the world of nations. Writing without passion or prejudice, Mr. Brady prepares the mind to see the significance and validity of every moral, mental, and social endeavor attempted under missionary auspices.

Friends, who want to understand more clearly both the significance and challenge of our work in East Africa, ought to read this book.

Lester W. Figgins

Wake Up, or Blow Up, by Frank C. Laubach; Fleming Revell, 1951; 160 pages; $2.00.

This is not a great book. It is not smoothly written, but few books have stirred this reader in recent months as does this one. Out of a warm heart and a flaming passion that have made his name known across the world, Frank Laubach presents indisputable facts and conclusions based on sound religion to those of us who profess to be Christians. "America must lift the world or lose it."

The book sets forth the relationships between missions, communism and the world's hungry and the difference in standards of living between ourselves and other countries of the world. If you have had doubts about Point Four or technical assistance programs for the needy people of the world, do not fail to read this book. If missions have become somewhat out of date for you, read this book. If the achievement of world peace is a central concern of yours, read this book.

By implication, the author sometimes seems to be saying if we do this thing of missions and technical assistance to raise the living standards of the world, we will solve all our problems. This, of course, is not true. Neither is it true that we can have world peace without doing this. The answer, of course, lies in the necessity of our meeting the problems of hunger, intellectual and physical and spiritual, of solving the problems of the power struggle, relieving the emotional tensions that now cloud our minds and abolishing the institution of war under a system of security in world law. To accomplish all of these, let your heart catch a little of the infection and fire that this book will bring into your life.

Wm. Merton Scott

The secret of worthy living is in being able to lift that which is of little value into a thing of beauty and usefulness. The clay taken from the pit can be changed into beautiful flower pots. Rough boards can be smoothed and turned and then assembled into furniture of extreme loveliness. There is no end to the opportunities of one who has the vision and a willingness to venture into this happy and worthwhile way of life. No one who has been able to take the rejected and common and build them into worth can ever feel that his life has been a failure.

Ermin C. Perisho

POEMS OF MAY

God publishes the peach-tree. Every May
He prints these lyrics of the blossom-spray.

No reader and no editor must first
Peruse these poems ere the buds may burst.

No question comes: "But will these lyrics sell?"
By deep necessity these blossoms swell,

Break into coral petals, take the sun . . .
What though they shimmer in oblivion?

What though no eyes may harvest their display?
Their own deep being makes them dancing-gay.

Their mortal beauty thus immortally
Blooms in God's being through eternity.

And joy it is — and joy enough! — to write
(Even unread) these lyrics of the light.

E. Merrill Root

O DAY OF LIGHT

The early sun on tree and fern,
On lawn and birds' winged
flow —
Beginning day so fair must turn
The dourest heart from woe.

Where are the failing steps
I took,
Just yesterday in fear?
Today I walk with lifted look,
The way is sure and clear.

Heaven has set the world aright,
And made a rose unfold,
A bluebird sing, O day of light,
Brighten my inmost soul!

Beulah M. Huey

A PRAYER

O give me, Lord, an honest mind
Unbiased, that it may
Discern the Truth in changing light
That is shed on each new day.

Vida R. Pribbenow

The Sunday School Lesson

Prepared by Russell E. Rees

For June 17 — Spreading the Gospel by Witnessing

Acts 1:8; 4:5-12; 28:15, 16, 30, 31

One of the early names used by the Friends was "Publishers of Truth." This implies an attitude which was accepted by Friends in general in the seventeenth century, and was an accepted attitude of the early church, beginning with Jesus himself. The thing which they had to say was not provincial or local but was universal. Truth, even religious truth, is not national or racial, but universal. Whereas Judaism had been largely a national religion, confined to the sons of Abraham, Christianity from its inception saw the world as its field. Thus Jesus did not confine his hope to the geographical area of Palestine, but called upon his disciples to spread the news to Judea, Samaria and the uttermost parts of the world.

Alexander Purdy's lecture, "Quakerism, A Community of Witnesses," contrasts the way of the Pilgrim and the way of the wise with the way of the witness, coming to the conclusion that Quakerism took the latter way. He wrote, "The outcome of wars and elections may have far-reaching consequences in human behavior, opening up or closing for a time the possibility of a better life for mankind. But neither the triumph of armies nor the election of a candidate will mean the coming of the kindom of God. Both may witness, under God, to the truth. Our responsibility, accordingly, is not to insure the triumph of any secular scheme. Our responsibility is to give our testimony."

Now witnessing is not primarily testifying, not merely the repetition of words, even fine words. It is re-enactment, or demonstration. "Christianity has not been tried and found wanting, it has been found difficult and not tried." It has inspired millions of words, so that books about it fill the earth, but the times when it has been actually tried to the last implication of Jesus' words, are very few on the earth. When it has been so tried it has produced religious and social revolution.

There is a world shattering statement made in this text, to the effect that there is "none other name under heaven given among men whereby we must be saved." It was in the power of that conviction that the first disciples went forth into the world. The thing they had seen was not Hebraic, or Asiatic, or intellectual, but was fundamental to all men everywhere and they went out to be the truth which they proclaimed. A tiny little band of unimpressive men, from a worldly viewpoint, they were soon feared by rulers and even by Roman Emperors. They had no armies, no political strength, no economic sanctions to use as weapons. They too were despised and rejected of men, the stone rejected by the builders, but in two centuries they had challenged the evils of the greatest nation of the time. They were witnesses to the truth of Christ, and the world was bound to give heed to their way of life.

Questions:

1. What opportunities for witnessing do you see in our world? In your village or city or Meeting?

2. In what ways are men doubting verse 12, "None other name," both within and without the church today? By what names are men trying to be saved?

For June 24 — Overcoming the World

I Peter 5:6-11; Rev. 1:9-11; 7:9, 10, 13-14

"If the historic churches are not ready to take this forward step and become the purveyors of vital faith and vision to the world in its agonies today, is it not possible for the little religious body, the Society of Friends, to have a fresh birth of life and show the way to a triumphant and conquering faith?" Thus Rufus Jones questions our fitness for this hour. That there is dire need for such a fresh birth none can deny. We have to too large a degree humbled ourselves under the mighty hand of the State and of contemporary society. Fear of consequences outweighs our conviction of the eternal meaning of our faith. too few of the members of the churches believe in the possibility of overcoming the world.

A little book, *Saints Without Halos,* reminds us that the great work of Christianity has been done by people who do not fit our usual idea of saints, but by common men with uncommon faith. Paul, so the book says, was at forty years of age an unemployed genius. It was when he came under the sway of Christ's influence, and humbled himself under the mighty hand of God that he became a world overcomer. The world was powerless to break his faith or silence his voice. Whether in Galatia or Ephesus, Corinth or Rome, he was a flaming evangelist, an unconquerable preacher of the message. Angry mobs, dishonest politicians, hostile soldiers were alike unable to silence his voice. Cast in prison he converted his jailer; chained to a guard he won him to Christianity; on board a floundering ship his faith restored poise and confidence. He was the master, not the victim of circumstance. To the modern plea that the times are not auspicious for the practice of Christianity Paul would certainly have turned a deaf ear.

The Revelation of John was likewise written by a man who had faced a cruel world which had robbed him of everything but his faith. John's world was in dead earnest about destroying the little struggling churches of Asia Minor. There was no place left for the half committed, the partly convinced. Jesus is either the Alpha and the Omega, the first and the last, or he has no special significance for the world. Those who are to overcome this world must come out of great tribulation, and must wash their robes in the blood of the Lamb, they must have no other hope, no second guess as to ultimate value, no "if and when" philosophy about life.

The gauntlet has again been thrown down to the church. The world will never be convinced by people who are themselves not convinced. A great doubt has arisen as to the reality and effectiveness of the Christian Gospel. The new Gospels of our age are Nationalism, Racism and Militarism. And to overcome them there must be a total commitment to the Gospel of Christ more costly perhaps than any commitment we have ever made. The symbolic language of John may have to be changed to fit our time, but the deep conviction which runs through the book of Revelations is sound and profound.

Our Meetings need to gather under the power of God, and our worship must be times of moving experience when we feel ourselves "stablished, strengthened and settled."

Questions:

1. Do you think difficulty always strengthens faith? If so, should we seek to avoid difficulty, seek it, or what should be our attitude?

2. What does it mean to be faithful unto death in our time? Where is our faith being so tried?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

There has never been a war yet which, if the facts had been put calmly before the ordinary folk, could not have been prevented. The common man is the greatest protection against war.

Ernest Bevin, in the
House of Commons, 1945

Our World Missions . . . .

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

ADVANCEMENT IN KENYA DISCUSSED AT ANNUAL BOARD MEETING

This page will be devoted to the annual meeting of the American Friends Board of Missions which was held in Richmond, Indiana, April 16-19. In addition to the thirty board members representing all of the yearly meetings of the Five Years Meeting, nine representatives from our different fields attended. These include: Helen Kindel and Edith Ratcliff from East Africa, Gladys Jones from Jamaica, Gabriela F. Vda. de Castillo from Mexico, Jeanette Elissa, a former student of our Friends Girls School at Ramallah, Jordan, Carl and Eunice Darnell and Howard and Margaret Yates from Tennessee.

We were glad to welcome Juanita Beede, widow of B. Willis Beede who was secretary of the board during those trying years of decline in church giving following the first World War. Juanita's cheerful disposition and messages in song make her a welcome guest wherever she goes.

As the new officers took their places this year following the election a year ago, we missed Howard W. Cope, who since 1927 has faithfully attended to the responsibilities of presiding chairman of the board. He occupied this position considerably longer than any other individual since the establishment of the board in 1894.

African Education

One of the main issues, in addition to the many details which the board faced, was the question of our mission board's making possible the development of the program of education in Kenya Colony, East Africa, in keeping with the demands of the people of that country, and the new program of education as outlined jointly by the government and mission authorities in Kenya Colony.

The significance to our church work of this advanced step can only be understood by realizing the intimate relationship between our schools and churches in East Africa and the English and Colonial Government toward private initiative in education. On the surface, superficial thinking might lead some people to think that additional funds invested in education in East Africa would lead to an over emphasis on education as opposed to evangelism. However, in East Africa in our mission, almost every school is a meeting and every meeting is a school. They go hand in hand. They not only aid each other but to a large extent, they become one in the minds of the community.

Having experienced the value of education to the limited extent which has been given to the people largely through the missions, the people now are demanding more and higher education. The government and missions, working together, have agreed that this education must be given to the people and if it is not done by one mission body, it will have to be done by some other agency, either another mission or the government itself.

But the custom in England and in English Colonies is altogether different from our American system. Instead of establishing tax supported, government educational institutions, the more common practice is to subsidize private initiative. Furthermore, this subsidy is given in a way which does not tie the hands of the private agency as long as it meets or goes beyond the minimum requirements.

Consequently, if Friends, who already have the most extensive system of elementary education of all the mission bodies in Kenya Colony, fail to provide this additional educational work demanded by the people and approved by the government and mission bodies, we will not only lose our prestige among the more advanced and thoughtful people, but we will actually lose in a large degree, our church membership as school and church tend to be one.

The Positions

The American staff required by the government for the Friends schools are: Men: 1 senior high school principal; 4 senior high school teachers; 1 elementary school supervisor; 2 normal school teachers; 2 relief teachers. Women: 1 secondary school principal; 1 assistant secondary school principal. We have at present, one elementary school supervisor and two women.

The technical requirements for appointment to these positions are: An A.B. degree with a major in education, preferably a Master's Degree; two years of successful experience in teaching, school administration, or supervision; and preferably between twenty-five and thirty-five years of age. The men must be married.

These people should be the best that the Society of Friends has to offer; men and women wholeheartedly devoted to the development of a Christian world, who earnestly seek the interpretation of Jesus' message to life today, and who are motivated by an impelling love for the people.

Facing this issue, the board could not be true to its responsibility as the agents of the Five Years Meeting for the development of our work abroad without approving the advanced steps which the program calls for the Society of Friends in East Africa. The board realized that it would mean a decided increase in our budget for East Africa for, although the government is increasing the amount of support to this work, yet it is not sufficient to cover the total cost and the balance will have to be met, at least for the present, by us in America if our work in Kenya Colony is to go forward. As we said above, this is not an over emphasis on education. Quite the opposite. It is probably the only way we can make advance in evangelism. Every additional educational worker is also a vital force in the growth and development of the church.

This increased the mission board's budget from $88,750.00 last year to $126,831.14 approved by the board for this year. The board realized that such a step would require changes in our methods of approach in financing of the Five Years Meeting. Consequently, when the Executive Committee of the Five Years Meeting faced the issue, it approved for the present a budget for the mission board on the basis of $90,026.20 for the year with the understanding that a conference on the financial program of the Five Years Meeting would be called early during the fiscal year to consider this whole problem in its relationship to the Five Years Meeting.

In addition to the problem related to African education as noted above, the board, at its annual meeting, considered a number of matters vital to the development of our growing work in East Africa. One of these was the appointment of new missionaries to aid in this development and our other work in Kenya Colony. Some of those under appointment can not be announced until certain relationships are cleared.

Louis and Shirley Lock

However, all arrangements have been completed so that Louis and Shirley Lock were appointed for educational work in East Africa, probably for the Normal Training School at Kaimosi. These Friends have been teaching in Wisconsin. After attending the preparatory conference for outgoing missionaries in Richmond, in August, the Locks will leave for East Africa.

Projects in Kind

At the annual meeting in April, the board approved the request of the Friends Africa Mission for a number of articles which the mission hopes the

Friends' women in America will prepare. The board is appreciative of the loyal cooperation of the women in preparing the bandages three years ago for Africa and the large quantity of clothing and bedding materials for Jamaica more recently. At the meeting of the United Society of Friends Women in Marshalltown, the women wholeheartedly approved accepting responsibility for this project. The materials should be sent to Lela W. Mills, R. R. 7, Indianapolis 44, Indiana. These articles include the following:

½ ton bandages rolled individually. Smaller sizes are the ones most needed. If new goods is used it should be washed. The sizes are: 1 inch by 1 yard, 2 inches by 2 yards, 3 inches by 3 yards, 4 inches by 4 yards.

300 feed sacks, printed or plain, opened and washed.

1500 sheets, 36 by 72 inches, finished.

900 pillow cases, 15 by 30 inches, finished.

300 bedspreads, 48 by 72 or 80 inches.

Please note the size of the sheets requested. This is an unusual size. At the meeting of the United Society of Friends Women in Marshalltown, it was suggested that standard sized sheets be sent. But the mission has confirmed by cable its original request for sheets one yard by two yards. The method of using the sheets makes this size desirable. It is suggested that for the present, until further notice, no bedspreads be provided as we are seeking a method of securing uniformity of design and quality so as to make a better appearance in the hospital and dormitories.

We will appreciate cooperation of individuals and Women's Societies in providing these things for our medical and other institutions in East Africa. Please remember to send all materials to Lela W. Mills.

POETRY CONTRIBUTORS

E. Merrill Root, R. R. 1, Putnam, Connecticut.

Beulah M. Huey, 1130 West Ash, Columbia, Missouri.

Vida M. Pribbenow, 185 La Brea Street, Laguna Beach, California.

The Hutterites, an Anabaptist sect which maintains communal colonies in Montana and the Dakotas, have been refused exemption from the draft in several cases in Montana. A Pondera County draft board recently resigned over the issue of exempting members of the Hutterite sect. Other boards have also protested. Leaders of the colonies say young Hutterites will refuse service as non-combatants.

IN THE CARIBBEAN MISSIONS

Responding to what we felt to be the urge of the Spirit to visit our Friends in Cuba and Jamaica, my wife and I have just completed a month's visit in these islands. What we saw, felt and heard while there has furnished us with some unforgettable experiences and indelible impressions of Friends missions.

We took our departure from Miami for flight to Camaguay, Cuba. This is a lovely flight of slightly less than two hours over the blue Caribbean most of the way. Visiting Friends work in Cuba was accomplished for the most part with the assistance and personal accompaniment of Juan Sierra, Clerk of Cuba Yearly Meeting and Pastor of our Friends Meeting in Puerto Padre. In him we found a devoted worker and a friendly spirit. We were taken to visit chapels and schools in remote sections of Oriente Province as well as the larger schools and churches in the cities. We shall never forget our first experience in going out in the rural areas on a Cuban train to visit the schools and meetinghouses at Auras and Bocas. Our hearts were stirred and touched by the warm, friendly welcome we received.

First of all, in our visit to Cuba, we were impressed with the warmth of spirit and genuine friendliness which was manifested. We had gone with a feeling of not being too sure we would enjoy our stay in Cuba, but we were so completely won by the experiences we had that we wished our stay might have been prolonged.

In the second place, we were much impressed with the high esteem of Cubans for Friends and Friends work. Our churches and schools are held in the highest esteem according to indications we observed and unsolicited testimonials we heard. Our workers there are men and women of sterling Christian character and consecrated talent. We might well be proud of them.

The Yearly Meeting sessions, while unintelligible to us so far as the spoken word was concerned, was of real interest from the standpoint of reports given, snatches of translations given us by our interpreters at times enabling us to get some things. We noted in particular the spirit of the leaders of our Cuba Yearly Meeting. The zeal, integrity, vision and courage of these Friends encourages us to believe that Cuba Yearly Meeting will continue to be a blessing in years to come as Friends faithfully stand by in prayer, and send some additional helpers which are urgently needed.

We arrived just in time for Easter in Jamaica and so started our visit to the mission stations with the Easter morning service at Albany. In the evening we witnessed a very fine Biblical drama at Highgate, written and produced by local talent from the church and schools. This was an excellent preparation for the coming days of fellowship with Jamaican Friends in enabling us to get a preview of their abilities and the spirit of their worship.

We attended Jamaica Yearly Meeting, held at Highgate this year. Jamaica is a mission field of another sort from Cuba. Its challenge to missions lies in the great poverty of the people and the low moral standards prevailing in spite of the great number of Protestant churches throughout the island. The need for missionary work is therefore on a different plane than in Cuba and perhaps other mission fields which we commonly think of as being unchurched areas.

Aside from the Yearly Meeting sessions, our principal contacts with Jamaican Friends were made through a series of Worker's Conferences arranged by the Evangelistic Board, where we met in various parts of the Yearly Meeting with local pastors and teachers and sought to share our mutual concerns.

In attempting to record our impressions of Jamaica, we cannot refrain from mentioning the sense of need of additional helpers, and in particular someone who can be released from educational and institutional responsibilities to give full time to a ministry of the Word both in evangelism and deepening of the spiritual life of the church.

Above all other considerations, we came home feeling that the greatest thing that we in the United States can do for Friends in Cuba and Jamaica is to back up our gifts with earnest, intercessory, and systematic prayer.

If some of our northern Friends who go south for the winter could realize how much help they might give to these southern Friends by spending a few weeks with them during winter months, helping with building problems, ministry and in other ways, I am sure many more would make the trip. Such a trip offers a vacation with an opportunity for worthwhile service.

Kenneth L. Eichenberger

A nation-wide clothing drive to aid some 10,000,000 homeless Korean refugees was launched recently by American Relief for Korea (ARK). Douglas Fairbanks, Jr., chairman, called upon Americans to respond generously to ARK's appeal to help "an heroic people who have probably suffered more within a given period of time than any other nation in the history of the world." Clarence E. Pickett is one of the vice-chairmen of ARK. Contributions may be channeled through the American Friends Service Committee.

Friendly Life — Far and Near

The date of Canada Yearly Meeting has been changed to June 23-27 instead of June 27-30 as previously announced. The Yearly Meeting will be held at Pickering College in Newmarket, Ontario.

* * * *

Robert C. Jones is spending three months in Ecuador as a community development consultant for the United Nations Technical Assistance Administration. He is the son of May Mather Jones and the late Sylvester Jones.

* * * *

Two faculty members of Lincoln School, in Providence, Rhode Island, are planning to visit the French School at Provins, which is affiliated with Lincoln School. Louise Erskine and Ernestine Wilson will make the trip this summer.

* * * *

Milton Hadley, now serving High Point Friends Meeting in North Carolina, has accepted a call to New England Yearly Meeting as associate field secretary. He will spend half time with the Yearly Meeting and half time as pastor of the Friends Meeting at Durham, Maine.

* * * *

May Day festivities were held at William Penn College on May 18, with pastors of Iowa Yearly Meeting and prospective Penn students invited to attend. Crowning of the May Queen, placing another block on the traditional letter "P" and a banquet were included in the day's celebration.

* * * *

"Ye Olde English May Day," Earlham's "big" May Day held every four years, took place at the College on May 18, with members of the faculty and staff participating in a cast of 900. The May Queen and Robin Hood reigned over the procession, pageantry, plays and music in the largest May Day in the history of Earlham.

* * * *

Ministers and Christian workers of Western Yearly Meeting met at their 40th annual Conference in Noblesville, Indiana, on May 8 and 9. Special speakers were Ernest Lamb, Director of the Five Years Meeting Building Fund, and Murray C. Johnson, minister at Marion, Indiana. More than 200 Western Yearly Meeting Friends attended.

* * * *

British Young Friends are planning a conference at Ayton School from July 28 to August 4 of this year. They hope that about 100 British Young Friends will participate and be joined by Young Friends from other countries visiting in England at that time. Plans are also being made for an international gathering of Young Friends in 1952.

* * * *

Lawrence Peery, Secretary of the Young Friends Department of the Five Years Meeting, and his wife, Florence Emma, will direct the Canadian Young Friends period at Camp Neekaunis on Georgian Bay in Ontario. The Camp welcomes young Friends to participate in study, discussion, recreation and and handwork during the period July 14 to July 30.

* * * *

Clarence and Lilly Pickett moved recently to their new home near Haverford College, Haverford, Pennsylvania. Lewis and Lois Hoskins expect to move into the house previously occupied by the Picketts, at Waysmeet, Pendle Hill, Wallingford, Pennsylvania, by June 1. The home at Wallingford was built for the Executive Secretary of the American Friends Service Committee.

* * * *

Helen E. Walker of Whittier, California, ex-President of the United Society of Friends Women, has made some forty trips back and forth across the United States during her eight years as president. She attended meetings of Five Years Meeting Boards and Committees and interdenominational gatherings in the interest of the United Society of Friends Women.

* * * *

Robert J. Leach, former Service Committee worker now teaching in the International School in Geneva, Switzerland, will return to the United States for a two month visit this summer. He is clerk for Geneva Monthly Meeting. A group in the Meeting recently prepared an article on the Parables which appeared in the May 10 AMERICAN FRIEND.

* * * *

"Our Best Hope for Peace" was the theme of a one day Peace Conference sponsored by the Minneapolis Friends Meeting on May 6. Leaders included Gladys Walser of the Women's International League for Peace and Freedom, Roy Clampitt of the Iowa Yearly Meeting Peace and Service Committee, Stanley Nesheim of the Minneapolis Friends Peace and Service Committee and Richard Newby, Pastor of the Meeting.

* * * *

John Willard, formerly social-industrial secretary of the American Friends Service Committee regional office in Chicago, has been appointed executive secretary of that office. He is replacing J. Earle Edwards, who left the Chicago office some time ago to become executive secretary of the Friends General Conference. The Chicago office has also moved to a new home at 19 South La Salle Street, Room 1426, Chicago 3, Illinoise.

* * * *

Friends Center in New York recently sponsored a tea for book-writing Quakers—Friends who had at least one published book to their credit. Janet Whitney, author of biographies of Elizabeth Fry and John Woolman and other books and editor of John Woolman's journal, introduced the authors addressing the group. The "Quaker Book-Authors' Tea" brought a surprising response from Friends who had written volumes ranging from historical novels to textbooks on engineering.

* * * *

Cecil E. Hinshaw, former President of William Penn College, visited Friends Meetings in Indiana during the early part of May. Under the auspices of the American Friends Service Committee Regional Office at Richmond, he spoke at a public meeting in Bloomington, to the Quarterly Meeting at Fairmount, and at Anderson College. He was also the featured speaker at the monthly American Friends Service Committee Regional Meeting, held at Plainfield, Indiana.

* * * *

J. Passmore Elkinton spent several days in the Doukhobor communities of Canada recently, where Emmett and Zoe Gully of the American Friends Service Committee are attempting to help the Doukhobor people with their difficult problems. He reports that Friends are welcomed by the Doukhobors, and recommends that several Friends, with letters of introduction from their Monthly Meetings, might visit members of this sect and the Gullys at Brilliant and Grand Forks in Canada.

* * * *

Arnold B. Vaught, a Friend who is Executive Secretary of the Committee on Relief and Reconstruction Services, Division of Foreign Missions, National Council of Churches, flew to Beirut, Lebanon, to attend a Conference on the Middle East Refugee Problem recently. The Conference was called to study the needs of 800,000 Palestine refugees who fled from Israel to the surrounding Arab countries. Enroute to Beirut, Arnold Vaught made a brief stop in Egypt. Following the conference he

ill observe refugee relief operations in yria, Jordan, Iran and Turkey, and isit Friends schools at Ramallah and rummans. On the return journey he ill stop briefly in Geneva, Switzerland, confer with officials of the World ouncil of Churches.

* * * *

Thirty representatives of nine new Meetings in the area of Iowa, Missouri, Minnesota and Nebraska met together recently at Ames, Iowa, For the most art, these are College Meetings, small nd widely scattered, but alive and rowing. The group at Ames discussed ommon problems, their responsibilities to their children, militarism and Friends' testimony. Another week-end meeting is planned for the fall. The Meetings have appointed representatives on a Continuation Committee, with Garnet Guild of the Regional A.F.S.C. as Chairman. Topic for consideration at the fall meeting will be he Friends World Conference in 1952. All of the Meetings are planning to carry on an active study program in preparation.

* * * *

Friends of Arizona and New Mexico are planning to meet June 15-17 at Mont Lure, Greer, Arizona, in a religious retreat that may develop into an annual meeting. This is the first attempted gathering of Arizona and New Mexico Friends. Cooperating Monthly Meetings are those at Santa Fe, Albuquerque, Phoenix, and Tucson, with Friends groups at Ranchos de Taos and Flagstaff participating, along with isolated Friends and friends of Friends. Tentative plans call for little pre-arrangement as to program, but Friends are expected to come with their individual and Meeting concerns in mind. The meeting place is a mountain lodge, located in a wooded canyon adjacent to the Little Colorado River. Interested Friends may obtain information from Charles Kelly, 9112 North 3rd Street, Phoenix, Arizona.

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Thomas C. Marshall, Jr., Proprietor, and member of Hockessin Friends Meeting

Friendly Fellowship

GREENSBORO, NORTH CAROLINA — The Friends at Asheboro Street in Greensboro, North Carolina, observed their sixtieth anniversary on May 6th. Isaac Harris, North Carolina Yearly Meeting executive secretary, preached the morning sermon, and Robert H. Frazier, life long member and Greensboro's mayor pro tem, gave the anniversary address. B. Russell Branson, A.F.S.C. secretary, and Ruth C. Day, Yearly Meeting youth director, both former assistants at Asheboro Street, participated. Messages were read from former pastors: J. Edgar Williams, Detroit, Michigan; Earl J. Harold, New Smyrna Beach, Florida; Fred E. Smith, Richmond, Indiana; Francis C. Anscombe, Winston-Salem, North Carolina; Milo S. Hinckle, Plainfield, Indiana; Howard W. Cope, Berkeley, California; and Jeanette Hadley, former assistant, Washington, D. C. While devoting a good part of the celebration to a look back at the formation of the Meeting in 1891, the meetings in the earlier buildings, and the erection of the present structure in 1909, a look forward was taken by the reception of some sixteen new members and by the report of the building committee that $9,000 had been raised for the purchase of a new site, in addition to the Richard and Hettie Hollowell gift of $5,000.

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CARTHAGE, INDIANA—The young people of Carthage Meeting have proved themselves faithful and capable in their service as Sunday School officers and teachers. The pastor's keen interest in young people has led to several trips. Everett Chapman and two carloads of teen agers visited and picnicked at Quaker Haven last fall, coming back eager to attend camp this summer. Recently a group went with the pastor to Earlham where they attended chapel, met President Jones and inspected the campus of the College. The pastor has also spoken at the High School and cooperated with the young people's Community Center. The activities of our young people are a hopeful sympton of good health in our meeting.

Willella Henley

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OSKALOOSA, IOWA — Charles S. Ball, President of William Penn College, brought a message on "The Compassionate Christ" at Oskaloosa Quarterly Meeting in May. Charles O. Whitley's birthday was honored at the dinner served by the Oskaloosa Meeting. Mary Cadwallader had charge of devotions in the afternoon women's missionary service, and Geneva Eichenberger discussed her recent visit to Quaker missions in Cuba. At the close of the Quarterly Meeting business session, Gerald Dillon spoke on stewardship, emphasizing the need of tithing in Iowa Yearly Meeting.

* * * *

KEYSTONE, INDIANA — The Keystone Friends Meeting held a two weeks revival from April 15 to 29, with Rev. Roy Johnson, the Negro evangelist of Spencerville, Ohio, and Rev. and Mrs. Russell Klinger of Bluffton, Indiana, in charge. Attendance and interest were good, with the church filled night after night. It was thought that attendance was the best in twenty-five years. Merl Wilson, the pastor of Keystone Friends Meeting, has been used of God to advance His kingdom by his teaching ministry.

* * * *

CUBA — The Friends School in Holguin, Cuba, of which Dr. Ramon Morell Agramonte is principal and director, recently was awarded a silver medal and an "Honorable Mention" diploma by the Interamerican Committee of the Columbian Society, in recognition of its outstanding work as an educational institution and the part it took in the program of the 100th anniversary of the Cuban Flag. Not many institutions in Cuba received this honor. For many years, Ramon Morell has faithfully and ably directed the Holguin Friends School. The school has over 400 pupils and is almost entirely self-sustaining.

May M. Jones

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THE AMERICAN FRIEND

A Minute sent us recently from a Quarterly Meeting informs us that they have discussed THE AMERICAN FRIEND and offer as constructive criticism the suggestions that the journal contain more devotional and spiritual articles, and that it be written more simply and meaningfully. We are always glad to have concerned criticism, and shall try to improve THE AMERICAN FRIEND accordingly. This kind of concern by readers who participate in making a better journal is important. We invite *you* also to participate in every way.

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BIRTHS

SCOTT—To Harry Shane, Jr., and Marjorie Forbush Scott, a son, Jeffrey Forbush Scott, on April 26, at Baltimore, Maryland.

TABER — To Davis S. and Ruth H. Taber, a son, William Hoyt, on April 26, at Abington, Pennsylvania.

VONN — To Paul and Pearl Vonn, a daughter, Ruth Marie, on April 25, at St. Petersburg, Florida.

MARRIAGES

BARRETT-PETERS — Ruth Elizabeth Peters to Carl Wentworth Barrett on March 19, at the home of the bride's brother, Samuel E. Peters, of Long Beach, California, Kenneth Pickering, minister.

HOLLISTER-McCANN — Mary Ellen McCann of Sabina, Ohio, to Harold H. Hollister of Rye, New York, on May 5, at the Friends Meetinghouse in Sabina, Chester B. McKean, minister.

DEATHS

BLAIR—Anna Hobson Blair, on January 25, at Newberg, Oregon, aged ninety. In her death, Newberg Monthly Meeting lost an old and faithful member, a charter member of the meeting and the last immediate link with the establishment of Quakerism in the Pacific Northwest. She was the youngest daughter of William and Sarah Hobson, who started the Friends settlement in Newberg, a center from which Friends work spread into Oregon, Washington and Idaho. Anna Hobson was a birthright member of Friends and became one of the faithful members and later a leader in the work of the church. She was an elder for many years, highly respected for her devotion and sound judgment. She was born at Honey Creek, near New Providence, Iowa, in 1859, and was united in marriage with Alphaeus T. Blair in 1880. Surviving her are a daughter, Laura, who faithfully attended her for many years after the death of her husband in 1934; and two sons, Marvin of Pullman, Washington, and Calvin of Newberg, Oregon.

ELLIS—James Ellis, on March 31, at his home near Carlisle, Iowa, aged eighty years. Born near Norwalk, Iowa, he lived for half a century on his farm near Middle River Friends Meeting. He was a valued member of the Meeting and a long time trustee. He is survived by his wife, Margaret Ellis; six daughters; thirteen grandchildren and three great grandchildren. Services in his memory were held in the Middle River Friends Church, conducted by the pastor, Henry M. Vore.

LARRICK—William Arthur Larrick, on April 25, at his home in Highland, Ohio, aged eighty-four. A farmer, he had a good life, influencing others with a contagious smile. He was a member of Highland Meeting. Surviving are his wife, Ida Mae; one son, Leroy Larrick; two brothers and two sisters; four grandchildren; and five great grandchildren. Services were conducted by Chester B. McKean, with interment in Highland Cemetery.

MOON — Bessie Gardner Moon, on March 19, at Indianola, Iowa, aged sixty. She was a faithful member of Middle River Friends Meeting for many years, serving in responsible positions in the Meeting, the Sunday School and the Missionary Society. Surviving are her

husband, Orlin Moon; a son; two daughters; and two grandchildren. Services were held at Middle River Friends Church, conducted by Rev. Frohardt of Indianola, and Henry L. Vore, pastor.

STEPHENSON—Russel Stephenson, on April 14 at Glens Falls, New York, after a short illness. He was employed in the Imperial Paper and Color Corporation. He is survived by his wife, Frances Stephenson; one son, Philip; a sister, Mrs. Rlaph Barber of Albany, New York; two brothers, Merritt Stephenson of Hudson Falls and Robert Stephenson of Glens Falls; and his father, Raymond Stephenson, also of Glens Falls. Services were held with Robert Rumsey of the Glens Falls Friends Meeting officiating. Interment was in the Friends Cemetery in Glens Falls. As Sunday School superintendent, as a trustee, as chairman of the finance committee and in many other capacities, he gave of his energy and concern so that the Meeting was enriched immeasurably by his having belonged to it.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block west of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 6th through September, at 11:00 a. m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meetin, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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